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The Christian Socialist

The Golden Rule Against the Rule of Gold

Vol. VII. No. 20

CHICAGO, ILLINOIS, OCTOBER FIFTEEN, 1910

One Dollar Per Year

The Day Dawns

By Mrs. Nannie Parker. Written after hearing a lecture by Stitt Wilson

The day dawns! Soon the light
Shall flood the darkened world with radiance bright;
On the horizon rests the mighty Sun
His course across the heavens just begun;
Yet standing on the dim edge of the world
His flaming challenge to the night is hurled
And soon along humanity's glad way
Will flash the wondrous splendor of the day—
The day dawns!

The day dawns! Soon the night
Must flee before the shining hosts of light;
The hideous creatures born of dark and gloom
Shall shrink with fear and trembling to their tomb;
Hatred and greed and cankering desire
Shall be consumed in day's discerning fire,
And earth's wild cry of misery and pain
Be changed into this one triumphant strain—
The day dawns!

The day dawns! Oh my soul,
Stand where the fiercest storms of life must roll;
And Oh! My breaking heart, feel every woe
That suffering humanity must know—
If I may catch one penetrating ray
Which tells me night is done, this is the day!
And with the watchers raise the joyous cry—
"Awake, my brothers! Look into the sky!—
The day dawns!"

In Solidarity

By Mary Quinlan Laughlin, Buffalo
Tune: John Brown's Body.

(The Steel Mill Strikers have been singing this song with good effect.)

We're on the march, to take the earth, we know it
is our own;
We'll reap in full the harvests of the fields our
hands have sown—
We'll labor all together, and our greatness will be
shown.
In Solidarity.

CHORUS.

All join the marching ranks of Labor,
The marching ranks, the mighty ranks of Labor,
All join the mighty hosts of Labor,
In Solidarity.

We'll bugle call our armies, that are homeless and
afloat,
We'll shout their rights to heaven, with a rise on
every note,
Equal rights will fall to women, side by side with
us they'll vote,
In Solidarity.

Each mother's son of earth will claim in full what
he has earned,
The chaos that distracts us, into order will be
turned,
And all will find the happiness, for which our hearts
have yearned,
In Solidarity.

When all are forced to labor, we will all have time
for play,
We all shall get acquainted with the earth, the
while we stay,
From slavery, we'll celebrate emancipation day,
In Solidarity.

CHANGE OF ADDRESS

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RANDOLPH ST., CHICAGO.

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addressed to us, draw a line through
the old address and write the new in.

HUSTLE, COMRADE, THE SUCCESS OF
THE CHRISTIAN SOCIALIST DEPENDS ON
YOU.

(Religion Under Socialism)

(The name and address of the author of the following thoughtful article has been lost. If he will write, we will be glad to give him proper credit. The name and address should be placed upon every manuscript.)

Religion has been defined as the sentiment of a bond uniting the human mind to that mysterious mind whose dominion of the world and of itself (the human mind) it recognizes, and to whom it delights in feeling itself united. Again it is defined as the outward act or form by which men indicate their recognition of the existence of a God or Gods, and may be mainly divided into ethical religions, monotheistic religions, natural religions and revealed religions, of which latter Christianity has been called one. The belief in God is so deeply imbedded in my nature, that I must treat my subject with this consideration. I also believe that the "Kingdom of Heaven" is within you, within each and every individual. Hence I must treat Socialism from the individual standpoint which may at first seem rather paradoxical. But no society can be better than the individuals composing it. * OUR FINAL END IN THE MAKING OF ANY SOCIAL REFORM IS THE ADVANCEMENT OF THE INDIVIDUAL. We are not working for a perfect society as an end in itself, but merely as a means of perfecting the individual. By giving men economic freedom we are only removing the impediments from the economic field that obstruct their progress in mental development.

SOCIALISM IS A PROPOSED ORDER OF SOCIETY BASED UPON THE SOCIAL OWNERSHIP OF THE MEANS OF PRODUCTION AND THE DISTRIBUTION BY SOCIETY OF THE WEALTH PRODUCED. According to Professor Ely of Wisconsin, "Socialism is that contemplated system of society which proposes the abolition of private property in the great material instruments of production, and the institution therefore of collective property, and it advocates the collective management of production, together with the distribution of social income by society, and private property in the larger proportion of this social income." The American Fabian Society in an article entitled, "What Socialism Is," defines it more vaguely as, "that mode of social life, which, based upon the recognition of the natural brotherhood and unity of mankind, would have land and capital owned by the community collectively, and operated co-operatively for the general good of all." It is held also by Socialists that only under Socialism can man develop a high form of individual freedom. So far I can find no bone of contention between Socialism and religion, or even that special religion, Christianity. So far the aim of Socialism seems to be merely the establishment of a form or method of society which will give each individual more economic freedom, more time to think, and this means less dominion of the environment. All of the individual's powers will not be spent in the fight with nature, and in society, to get his bread and butter. Economic freedom means that the individual is not dominated by his material environment, that the strife for life and food which has filled the foremost place in his life throughout the ages past, will now be pushed into the background, giving the individual the chance to step from the material world into a world more largely mental, and here enters in Religion.

In the past the evolution of the race has been governed and dominated by man's physical environment, because all his life was spent in

and through the physical. All his ideas were formed and moulded through his contact with materials, for all his life was spent in the jungle of physical, material living. Thus all his ideas were closely related to the physical, he came in contact with nothing else, and so his evolution was governed by the so-called laws of physical nature. Evolution is a mind process (as I will explain more fully later), and because man's mind and thought have been so absorbed by the contemplation of matter, and its forms and changes in form, which we call production, he has evolved along material lines—because his thoughts were material, but the time is coming in an epoch of industrial freedom, when the consideration of the material will give place more to the realm of the pure idea in the mind of man. When, however, man becomes economically free, the methods of gaining his living will no longer have the foremost place in his life or his thoughts, for these will no longer be the essentials of his life, and so a new factor will have place, and man's evolution will then be governed more by his ideas, his thoughts and ideals, than by material forces. That is the religious element.

Whatever man's dominant idea is, concerning himself and his relation to the world (by world here I mean all physical nature, man included), that is his religion. And that, under a state of economic freedom, would become the main factor influencing his growth, his evolution, the place of the old factor, material environment. Of course, his thought, his ideas, his ideals, his dominant idea, is at present the main factor, but at present this dominant idea is the consideration of the material environment; while when he becomes economically free this life of his will be largely freed from the material, and this dominant idea will slowly change to something else, if he wills. Of course I realize that even Socialism as it is contemplated could not bring man absolute economic freedom. So long as men live in the world they must come into contact with material things and so be dominated by them (because they will think about them), but what I have spoken of in the realm of pure idea would hold true, I believe, just in so far as man gained economic freedom.

This, however, has left out a large part of the Socialistic philosophy, which is essentially a working class philosophy. I have been speaking of things as I see them after this contemplated system of industrial society has been established. But first to establish it. The coming of Marxian Socialism is based upon, first, the evolution of industry, and that is just the continuation of organic evolution. On this account it is claimed that Socialism cannot be religious; for it is held that there is a conflict between conscious creation and the theory of evolution.

But it may be answered that EVOLUTION IS MERELY THE WORKING OF THIS CONSCIOUS CREATION. It may be said that there is a supreme idea or a supreme ideal back of all the material universe, "toward which the whole creation moves." That there is a universal consciousness pervading all nature, which directs the course of evolution. It may be objected that this is merely fancy, but it may well be answered that the statement of conscious creation being at variance with the theory of evolution is just as fanciful. So, in this phase of the materialistic teaching of Socialism there is no conflict with religion. For this "fanciful" theory explaining materialistic evolution in a non-materialistic way is essentially religious, and could be logically adopted by the Socialistic philosophy.

*See Editorial on fifth page.

Second, the economic interpretation of history states that in every historical epoch the prevailing mode of economic production and exchange (and the social organization necessarily following from it) form the basis upon which alone can be explained the political and intellectual history of that epoch; that consequently the whole history of mankind (since the introduction of private property), has been a history of class struggles. Engels further states that the point has at length been reached where the under class, the proletariat, cannot become free from the bourgeoisie, without at the same time, and once for all, emancipating society at large from all exploitation, oppression, class distinctions and class struggles. In other words, the methods by which men make their living govern their political and intellectual history, because in the past the making of their living has been the most absorbing element in their lives both from the standpoint of time and thought. That is, the lines along which the thought, the ideas, the ideals of the men of any particular epoch run, form the basis upon which is built up the intellectual and political history of that epoch. Their thought has always been controlled by the prevalent methods of production because this method of production has been the most absorbing thing in their lives, and just so long as production plays this part in their lives just so long will men think about production and so be governed by it. But this in no way denies the fact that the evolution of the race is controlled largely by the thought, the ideals of the race. You may object that the evolution of the lower forms of life is not governed by the thoughts and ideals of these lower forms, because they cannot think and so have no ideals. I can only reply that I believe in the mentality of the universe and that all nature is evolving, so to speak, to the perfect idea held in this universal mind. So through this essentially religious idea, I conceive the material interpretation of history to be harmoniously explained. The class struggle as explained by Engels is only a stage in the development, the evolution of the race, leading to the merging of all separate and warring classes into one supreme class having one common interest. All evolution is a process of fighting, a process of eliminating all those inharmonious factors which keep society (or would seem to keep the universe), from being a perfect unit. And this evolution is tending toward the end of perfect harmony, toward the supreme ideal held in the consciousness of the universal mind. So there is nothing irreligious in the teaching of the class struggle; it is merely the statement of an existing condition, it is only the means of doing away with itself and establishing the one united class under Socialism. It is the means of establishing the Brotherhood of Man which is essentially Christian, although the means toward the establishment of this end may be un-Christian. Christianity and the existing condition, the class struggle, are opposed, but the class struggle is capitalistic, not Socialistic; the class struggle will kill itself and so give way to a state of unity which is essentially Christian. So claims Engels, so claim the Socialists, and so on this point Socialism is not unchristian.

It is claimed by some that Socialism is a religion in itself, a religion to itself, which I believe untrue for Socialism is only a certain contemplated system of industrial society and its philosophy has only to do with the work of man, with his means of making a living. It aims at giving men greater economic freedom and I have shown that the more economically free men become, the less are their lives, thoughts, and necessarily their religions, influenced by their method of production. So I hold that any Socialist who states that the system—Socialism—is a religion in itself, is inconsistent because Socialism will tend to decrease the effect of the material environment upon the mind and thoughts of men, as would any system of society which will make men more economically free. I say "will tend," because if the men do not of themselves turn more to the realm of the pure idea when they have the chance, there is nothing in their being free which will make them turn to it, unless their inclination is already away from the material and towards the ideal.

Socialism is just as open to a religious belief

as is any other system of industrial society, even more open in fact than the present system. For the present system with its war of classes, its competition, is in truth greatly opposed to Christianity, for Christianity is a religion of unity, brotherly love, co-operation, and yet Christianity is the most prevalent, the foremost religion in the world today. Under Socialism, which is far more closely united to Christianity than is the present order, would not this religion find at least as firm a foothold as it has at present?

It is argued that according to the economic interpretation of history the teachings of Christ can apply only to the epoch, or similar epochs to that in which these teachings were put forth. That the teachings of Christ can only be explained in relation to the then existing conditions of industrial society from which they came forth. The Christian in reply would revert to the Divinity of Christ, that Christ does not come under the law of the materialistic interpretation of history, because He was a direct emanation from and a personification of that universal mind which knows no time nor conditions of society, but is the supreme, permanent, unchanging universal mind. The Socialist statement that Christian principles can be applied only under Socialism is just as true as that only under Socialism can man develop a high form of individual freedom. **THE MORE NEARLY WE APPROACH A STATE OF ECONOMIC FREEDOM THE MORE TRULY AND EFFECTIVELY MAY THE TEACHINGS OF CHRIST BE APPLIED.**

Socialism is far more open to Christianity than is capitalism and so under such a system is it not believable that Christianity may be more flourishing than it is at present?

Bees and Men

WHICH ARE WISER IN THEIR POLITICAL AND INDUSTRIAL RELATIONS?

By S. C. Lord, Banning, California

The shape of the cells of the honey comb long ago attracted the attention of mathematicians, as well as others. If one ask the disciple of Euclid what form of receptacle, when united with other similar ones, will require the least material and labor in order to furnish the greatest capacity and strength, he will say, "The hexagon." Hence, when bees construct six-sided cells they merely execute the plans of the Divine Architect.

If we may thus gain wisdom in construction from these insects, is it not pertinent to ask if we may not learn other lessons from them? As we consider the wonderful economy of their social and industrial relations, may we not derive hints applicable to the civil affairs of men?

Let us consider the denizens of the hive from several points of view and see "how doth the little busy bee improve" our social science.

1. **Government.** Though the most important individual in the hive is commonly called "the queen," she is in no true sense a ruler. She is regarded by the other bees rather as "mother," and is treated by them with filial attention.

Neither can it be said that governmental authority is vested in the male members of the commonwealth. Indeed, in bee politics we might infer that the suffragettes had carried the day with their cry of "votes for women," and even gone further and deprived the "men" of their votes. However, this appearance is due somewhat to the superior number of the female bees.

The government is rather the voluntary co-operation of all for the general welfare of the state. Hence we may call it a democracy, which is, as defined by Webster, "A form of government in which the supreme power is retained and directly exercised by the people."

2. **Industry.** As in the industries of men today, specialization in employment is observed. The duties of each bee depend on its fitness. Young bees are poorly fitted to forage for nectar, but are fitted to care for the numerous "babes." Neither have they the physical strength for police duty at the "city gate," and so this falls upon the older ones.

And so it is, that certain ones naturally assume a certain duty, it may be to gather pro-

polis, pollen, water or salt, while others build combs, others ventilate the hive by vigorous fanning, and a few serve as undertakers by bearing out the dead. "No loafers wanted!" is their motto.

"But," someone asks, "how about the drones?"

The word drone is, rather unjustly, we think, a synonym for idler. Mr. Drone, as a possible progenitor of a future "tribe," is treated with due reverence by the other bees, and is not regarded as a parasite, as the human drone, whether rich or poor, may be regarded.

3. **Distribution.** Bees are as wise in their division of products as they are energetic in storing them. The needs of each citizen are satisfied. If famine comes they all starve together. There is no disposition on the part of a few to corner the saccharine or bee-bread supply. Each life is too valuable to allow it to perish of hunger, so long as the warehouse is not empty. They seem to be able to estimate the stock on hand, and, if low, they economize carefully, and thus often avoid a famine.

4. **War.** In three words General Sherman described war, and we regret that it prevails in the bee Utopia, but it is well to note that the usual object is self-defence. All the soldiers are amazons, a fact which, perhaps, brings little comfort to the advocate of woman's rights. The army is always ready for action and the enemy is often routed in great confusion.

"But," someone queries, "do bees never wage a war of conquest?"

Apparently they do, for when a dearth of nectar compels idleness, a few lead a foray across the border to see what they can pilfer from a neighboring city. But usually they find the gates of their neighbors as well guarded as their own, and after a skirmish, with loss of numbers, they withdraw, concluding that a war of conquest is too costly. The honey bee prefers legitimate gain from the flowers.

5. **Posterity.** "Posterity!" exclaimed a man when reminded of his duty thereto, "What has posterity done for me?" That may be the sentiment of many in this age of squandered natural resources, but what is bee logic in the matter? They who provide best for posterity provide best for themselves, they seem to say. How great is their consternation when the colony is threatened with extinction! When the queen is removed they show great distress, but greater still is it when they are deprived of all means of rearing another. Their distress becomes a panic. Why? They may have food enough for their own existence. Why should they worry about posterity?

Again, when famine comes how carefully they preserve the queen until the last. As long as she lives there is hope. And how large a hoard they strive to gather against the coming spring, that posterity may flourish. Should the queen begin to fail from age, they all, with the co-operation of the aged mother, see that, ere winter comes, a young successor is provided for. Hence a vigorous posterity.

Now let us draw a few inferences:

1. In beedom political health is maintained by the elixir of democracy. Man has been trying to concoct the same, but his formula seems imperfect. At all events, various diseases still afflict the body politic, which must be endured until the remedy is perfected.

2. Among men socialization in production nears perfection, hence, on this point, men and bees concur.

3. **Distribution.** Herein man's elixir differs greatly from that of the bees. Without this ingredient in its purity the remedy savors of quackery. One thing all can see—society is sick. Shall we not improve our formula?

4. **War, for conquest, at least, is folly.** "A victory," said Napoleon, on the eve of Waterloo, "is a calamity only exceeded by a defeat." The man of toil is also the man of war, and his reward is woe. The sword or the plowshare—which shall we choose?

5. **What shall we bequeath posterity?** Shall it be serfdom, exhausted resources, and the inferno of the city slums? Let us rather deserve the gratitude of generations unborn.

Among the world's political schools is there one which applauds the honey bee? There is. Its disciples would glance approvingly, we think, at our five-round ladder and exclaim:

"Love of posterity, banishment of war, jus-

tice in distribution, social production, democratic management—in short, social democracy, or Socialism. That is the school whose goal is the Co-operative Commonwealth."

The ideals of this school are not new. You will find them in sacred writ and heathen lore. The glory of the coming order, like the nearing comet, at first was dimly seen, but in our generation this star of hope has grown in brilliancy, until, in the near future, it bids fair to span the sky with its train.

This school seeks the regeneration of political society, on the basis of justice to all. It seeks to eliminate the anarchic waste of today, and unite men in the ties of brotherhood. It overlooks national boundaries and ignores caste, creed and color.

(The Church and Political Socialism)

From the Living Church, Protestant Episcopal

There are two reasons why we have selected this subject for consideration. One is that certain strained relations between the two parties have obtained some newspaper notoriety in New York by reason of the termination of the engagement of Alexander Irvine as special Sunday night preacher at the Church of the Ascension. The other is that The Living Church has the unique opportunity of being published in the only American city that is under the political control of Socialists, and in which churchmen and Socialists are accustomed to work hand-in-hand in social matters without a ripple of discord. Perhaps, therefore, Milwaukee's experience may justify us in showing how the church and political Socialism co-operate in such a way as to involve none of the difficulties that have arisen in New York.

Let us first state, as briefly as we may, the conditions that had arisen in New York, and then it will appear whether the bad blood that, unhappily seems to be the net result of two or three years of experiments, might have been avoided, or may even yet be cured. We need hardly say that we treat of the subject, not because of any pleasure in pointing out where mistakes have been made, but rather to guard against mistakes in other cities where the experience of New York might otherwise be duplicated.

The Church of the Ascension is a downtown church in the business section of lower Fifth avenue. Its congregation has been very largely drawn from a distance. As far back as the autumn of 1907 the rector, the Rev. Percy S. Grant, invited Mr. Alexander Irvine, a churchman and a Socialist, to give Sunday night addresses from the pulpit of that church. At least at the beginning of his services in that capacity Mr. Irvine was a licensed lay reader. (He is shown by the journal of the diocese of New York, 1908, to have been licensed in December, 1907, licenses running for one year. He is not shown in the journal for 1909 to have received a license for another year.)

Mr. Irvine's lay discourses from the pulpit of the Church of the Ascension were sufficiently spectacular to obtain, for a time, a considerable newspaper notoriety, especially during the spring of 1908. One of his topics was "Was Jesus a Christian?" On one occasion Mr. Irvine's place was taken by a deposed priest of the church who had lapsed into Unitarianism. The time when these irregularities were receiving the greatest notoriety was that at which public opinion in the church was at a high tension over abuses of Canon 19, and this series of services at the Ascension was among those criticised in The Living Church and elsewhere. They contributed largely to the state of unrest among churchmen, though technically they had to do rather with the canon on lay readers than with Canon 19, in so far as the canonical issue was involved. In our New York letter in The Living Church of April 18, 1908, an account of one of these sermons or lectures was printed.

"Throughout the address there was mention constantly of the mistakes of Christians. * * * The most radical things said, or the things said with most effort at effect, were that Christ was not a political economist and did not presume to provide solutions for problems of every day public life, and that, viewed in

In our land today, it is estimated, over 90 per cent of the wealth is owned by 1 per cent of the people. Can we wonder that the 99 per cent are uneasy? Shall we longer endure in national life the instinct of the swine and the wolf? Surely we must agree with the noble Lincoln, when he said:

"To secure to each laborer the whole product of his labor, or as nearly as possible, is a worthy object of any good government."

In short, the Socialist, with the eye of faith, looks into the future and sees that day when the third beatitude shall be no longer merely a prophecy, but a glorious fact, "Blessed are the meek, for they shall inherit the earth."

the light of Christianity as lived by Christians since He was on the earth, Christ was not a Christian."

After the Sunday night service there was an after-meeting held regularly in the parish house. Here Mr. Irvine was accustomed to preside, often with the rector at his side. * * *

Our report of the "sermons" and after-meetings will show their general spirit. Whether there have been any modifications or changes in the two years since our report was dated we are not informed. Of late, however, at the demand of the vestry of the church, the series has been terminated. The New York papers of June 25 tell the story of a farewell dinner tendered Mr. Irvine by his admirers at which, according to the Tribune, "the Church of the Ascension was the center of attack." "Led by Lincoln Steffens, president of the Liberal Club," says the Times, "six speakers with Socialist tendencies denounced last night the Christian church in general as an institution whence Christianity has departed, and the Church of the Ascension in particular as an institution which assumed leadership toward real Christianity and then shut the door upon its own opportunity."

Has Two Aspects

Socialism must be treated from two distinct points of view. It is first, an economic and social propaganda; and second, a political party. That is to say, its policy is to seek to obtain the social and political reforms which it endorses, not by academic discussion (as, for instance, that of the single tax propagandist) but by securing political power for its own party. We are not now discussing whether such a policy is wise or unwise, nor whether the principles avowed by the party are sound or unsound. It is entirely within the rights of Socialists to organize as a political party, and to seek to obtain political control of cities, states, and nations, and that is what they have done.

But having formed their own definite political party they must, of necessity, be treated as on a par with other political parties.

The church's ideals must be applied to the many forms of social questions which devolve upon us for solution, and churchmen, inspired by the spiritual strength derived from the sacraments, and urged on by the ideals presented to them in the church's pulpits, may well devote their best energies to the solution of these questions; but the church, as such, cannot be used in the interest of any political party without forfeiting the respect of the community and tainting its own ideals.

Milwaukee Socialists and the Church

We have mentioned the local fact that in Milwaukee, where a Socialist city government has been installed, it has been found possible for the church and Socialism to "co-operate in such way as to involve none of the difficulties that have arisen in New York." We doubt whether in any other community in the world are such cordial relations sustained between these two parties as in Milwaukee; yet strangely enough we do not recall the name of a single one of our fellow churchmen in this city who is an avowed Socialist.

What has drawn the two parties together is the recognition that in the ideals of each there

is much in common. Very likely neither party is convinced that the other, left to itself, would be able to attain those ideals by the methods which it uses. Milwaukee Socialists are not recommending the sacraments as means of grace for society, nor are Milwaukee churchmen giving their unquestioned approval to the theories of Karl Marx or of the Social-Democratic Herald. But each party is recognizing that the other is working to attain an ideal very like its own, though doubtless with some variations. Socialists have frequently expounded their views before church clubs in this city, and have always been able to conduct themselves as gentlemen when they did so, refraining from unnecessary vituperation of their hosts who, in whatever degree of intellectual darkness they may have been living, were at least recognized as groping for the light when they listened to their Socialist guests.

Leading churchmen, including the clergy, have increasingly been thrown with Socialist leaders in work for social welfare in recent years, and particularly in an uprising on behalf of the public schools that became necessary a year ago. Both classes have found it possible to work together without a ripple of discord.

When, this past spring, a mayor, aldermen, and other city officials were to be elected, it so happened that many of the leading churchmen of the city found that they had separately reached the conclusion that the public weal would best be served by supporting the Socialist ticket. Many of them did so. That ticket was elected by an overwhelming majority, and nowhere were there more general or more cordial expressions of delight than from churchmen. They had worked together as individuals with those whom they had supported for office, and they learned to trust them; yet the church, as an institution, had taken no part whatever in the campaign.

Incidentally, we add, one of the first nominations made by the Socialist mayor was that of the rector of one of our leading parishes to be a trustee of the public library; and the diocesan social service commission is seeking to work in co-operation with the city administration to the utmost degree that is possible.

It is a pleasure to add that the first three months of the new Socialist administration have done more to promote high standards in public office and efficiency in civic ideals for the protection and uplifting of all the people, than its most ardent supporters had deemed possible in advance.

Milwaukee is, today, an object lesson in municipal efficiency, in so far as obsolete and oftentimes vexatious laws will allow. It is not difficult to prophesy a continuance of the alliance between various forces for civic ideals in which churchmen constitute no inconsiderable factor. On the other hand, the Socialist administration is being attacked violently by other Socialists, especially those in eastern cities.

Is it an evidence of undue "provincialism" for us to point with pride to the results of the attitude which Milwaukee churchmen, led by singularly sane and trustworthy clergy, have adopted toward political Socialism, in contrast with the attitude that has ended in colossal failure by well meaning experimentalists in the metropolitan city?

BISHOP SPALDING ON SOCIALISM, a strong, sensible and religious canon, worthy of the attention of every thoughtful person. The Right Reverend V. B. Spalding, of Salt Lake City, Protestant Episcopal Bishop of Utah, is a real revolutionist, and every Socialist should diligently devote this striking leaflet. 10c per dozen, 60c per hundred, \$4 per thousand.

OUR NEW OFFICES

The CHRISTIAN SOCIALIST has moved to SUITE 512, NO. 27 RANDOLPH ST., CHICAGO, and it will be a great saving of time and trouble to you and us if all the letters and papers you send us hereafter are addressed to the new number. If you find it convenient to call, the offices are on the fifth floor of 27 Randolph St., corner of Wabash Ave. and Randolph St.

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Remarkable Influence

Often have enthusiastic comrades written in glowing terms of the remarkable influence of the CHRISTIAN SOCIALIST to convert people to Socialism, but never before did we hear of any paper changing a whole house in the brief space of one week.

When the manager of the CHRISTIAN SOCIALIST recently rented the office rooms at 27 Randolph street for the paper the building was a somber grey. The offices were rented under the firm name of the Co-Operative Printing Company, and we do not think the landlord knew the name of the paper we publish, and yet—wonderful to relate—the very next week after the CHRISTIAN SOCIALIST offices were contracted for the whole building turned a bright, clear, blazing Socialist red! Now, what do you think of that?

It would seem that this remarkable "demonstration" of our influence should forever remove the doubt from the minds of those comrades who feared the CHRISTIAN SOCIALIST was not sufficiently revolutionary!

[Note—Perhaps the painters had something to do with the sudden change of color on the building, nevertheless the coincidence is worthy remark, for fun at least.]

We Have Moved

Soreness of joints, aching backs, sundry bruised and splintered fingers, dust-ground hands, disgust with the world and with draymen in particular, and a general weariness and want of sleep are some of the signs that we have moved.

Heretofore the editorial family and the paper offices have been under one roof, near Washington Park, and now it seems necessary to place the offices in a central part of the city. The separation of offices and home necessitated moving the home also; for the house which was becoming too small for both was too expensive for ye proletarian editor's home alone—and the moving of both home and offices all in one week was a big task which leaves us weary and sore in body, but very glad in heart that the work is done.

The new address of the CHRISTIAN SOCIALIST is Suite 512, No. 27 Randolph st., Chicago. Please address all your letters there in future. If you use an envelope already addressed to our old number, draw a line through the old number and write the new address in.

Come and See Us

One of the reasons we have moved to the central part of the city is to enable the friends of the paper and the Fellowship to call and see us more conveniently. Heretofore the CHRISTIAN SOCIALIST offices were so far from the heart of the city that it took two or three hours to go and come. Now friends in the city and friends passing through the city can reach us easily. The new address, Suite 512, No. 27 Randolph, is in the very heart of town on the corner of Randolph street and Wabash avenue. All elevated trains, all Cottage Grove and all Indiana street cars stop at the building, whose elevator will lift you to our door on the fifth floor.

Come and see us—but do not stay too long!

for we have much work to do. We "Welcome the coming" and "Speed the parting guest," you see!

The Individual and Society

It is often stated, as is done by the author of the excellent article on Religion Under Socialism in this issue, that "No society can be better than the individual composing it," and in a sense the statement is true; but there is also a larger sense in which the statement is untrue.

If we conceive of a society fully self-governed, where the people by direct legislation actually rule, it is easy to see how THE IDEALS OF THE PEOPLE will naturally be incorporated into law AHEAD OF INDIVIDUAL PRACTICE and thus the force of society itself will pull at the individual from above.

For instance, there are drinking men now who vote for prohibition laws because they want temptation removed from themselves and others and they want to save society from the economic and moral blight of strong drink. They want society to be better than they are that it may help them. Also, THERE ARE MANY MEN WHO DO NOT DRINK WHO WOULD DO SO BUT FOR THEIR DESIRE TO STAND WELL IN THE GOOD OPINION OF THE CHURCH or some other society. Indeed it may be said of nine-tenths of the members of the church (and other organizations for moral uplift) that the society is far better than the individuals composing it.

It has always been so. THE SUPREME PURPOSE OF SOCIETY IS TO SUPPLY A STRENGTH, PHYSICAL, MENTAL AND MORAL THAT THE INDIVIDUAL DOES NOT POSSESS, AND CANNOT POSSESS AS AN INDIVIDUAL.

The savage boy fears the bear, but for the good opinion of the tribe he faces the terror, slays it—and gains a reputation for courage and a name to commemorate the deed forever. It is the courage of the tribe not of the boy that does the heroic deed.

THE IDEALS MEN HAVE INDIVIDUALLY POSSESSED HAVE COME TO THEM FROM SOCIETY, AND THEIR STRENGTH TO PRACTICE THEIR IDEALS COMES ALSO FROM SOCIETY.

Many capitalists vote the Socialist ticket, yet keep on practicing the principles of capitalism in their business. They know that business men under capitalism cannot as individuals do right, and they want a system of society whose ideals, laws and business methods are such as will enable them and compel others to do right. Socialism is vastly better than the practice of any individual, as such, could ever be.

There are many Christian men who pray sincerely for a righteous life—and, so far as they have power as individuals, do live well, that is, kind, chaste, sober, etc.—but in business they cannot be Christian, because the business methods of capitalism compel them to do wrong or bankrupt. On the other hand, the ideals, laws and customs of business under Socialism will teach, compel and train people to do business in a brotherly, unselfish, collective way.

The social demand for education alone can supply the individuals with an education.

The social demand for plenty alone can supply the people individually with proper houses, food, clothes, etc.

The social demand for temperance alone can save the boys from drink. Those who are saved now are pledged and educated to total abstinence by some society.

The social demand for pure homes for all alone can save the men individually from the brothel or from free love.

SOCIETIES USUALLY REPRESENT HUMAN IDEALS AT THEIR BEST AT THE TIME THEY ARE FOUNDED, their influence on the individual is immeasurable.

Under Socialism people will naturally place their ideals in the laws. Because they want to be better and to do better, and above all, BECAUSE THEY WANT THEIR CHILDREN TO BE BETTER AND TO DO BETTER, they will continually draw on the future possibilities of the race in framing their laws and customs—they will build for their children, for developing society, and their plans will be

larger naturally than their present individual demands.

Thus society will continue to be our teacher, leader, law-giver and protector.

The social forces have lifted man from the toolless brute to what he is; but for these social forces he would become a brute again, for it is through society that individuals inherit the wisdom, beauty and strength of the ages; it is in social ideals that individuals project their highest virtues.

SOCIETY CAN BE, MUST BE BETTER, WISER AND STRONGER THAN THE INDIVIDUALS COMPOSING IT, if the individuals themselves are to go forward and no backward. Under Socialism from the nature of the case, the forces of society will pull upward, whereas under capitalism they pull downward.

Dare to Do Right

The Socialists cannot rail at the corruptions of capitalist politicians and business men unless they keep their own party clean without being guilty of the grossest hypocrisy and suicidal folly. If the National Office is being used as a rendezvous for drunkenness and licentiousness, or if the National Secretary is guilty of such offenses against the movement, as charged, there must be a thorough housecleaning or the Socialist Party will fail utterly—and ought to. If there are men or women sustained by Socialist funds while they spread the doctrines and practice of freeloading, they must be promptly denied that "special privilege," if the Party would grow.

SOCIALISM WILL LIVE AND GROW AND CONQUER WHATEVER HAPPENS TO THE PRESENT SOCIALIST PARTY; but there are tens of thousands of true men and women whose hearts are in the Socialist party because of their long service in it and because they see its glorious possibilities. Let not their prospects be shattered by the cowardly foolishness of fearing to condemn vice in our own ranks or by the silly hypocrisy of trying to hide it.

IF THE CANCER IS THERE, LET IT BE CUT OUT NOW.

We demand, in the name of hundreds of thousands of honorable and noble Socialists, that the charges against the National Secretary be thoroughly and fairly investigated. If he be innocent, we want him unequivocally cleared and his detractors suitably rebuked. If he be guilty, we demand his expulsion from office.

And it is apparent to every sane and honest person that an "investigation" carried on hundreds of miles from the accusing witnesses is a farce and a fraud upon its face. Let us have done with such infamous methods and let the truth be known. Thus only can our cause and party be vindicated from the foul slanders that are being heaped upon them. Let the loyal comrades at once make their voices heard by the Editors, the National Committee and the National Executive Committee.

THE WILSON SPECIAL is one of the best papers we ever put out. SIXTY THOUSAND HAVE BEEN SOLD ALREADY. Have you ordered your bundle? Has your branch done its duty by this great propaganda number? Do your duty now.

Theodore Roosevelt took a ride in an aeroplane with Archie Hoxey, the aviator, at St. Louis recently, which may lead his friends to remark that "it is impossible to keep a good man down," while his enemies will probably declare that Roosevelt has been "up in the air" for a long time.

The next issue will be a TEXAS SPECIAL. All Texas comrades should order a big bundle at once for use during "the whirlwind finish" of the campaign.

"La Verite" of Quebec has forgotten that its title stands for truth. It says that the mother of Most Rev. Archbishop Gauthier recently translated from Kingston to Ottawa was Irish. The good mother of Mgr. Gauthier was Scotch. La Verite should know that the entrance to heaven even for a Catholic journalist is by the portals of truth.—The New World.

Yes, but not by the portals of infallibility (paper, or papal).

Take Warning

Comrades sometimes write about certain stock schemes advertised in Socialist papers or by those claiming to be "comrades." MOST OF THESE ADVERTISEMENTS ARE FRAUDS UPON THEIR FACE. Do not be deceived. Sharpers and crooks are always on the trail of earnest idealists like the Socialists mostly are. Good, honest people are usually easy prey for such. The term "Comrade" may be used hypocritically as well as the term "Christian." Our advice is to give all these "get rich quick" schemes a wide berth. KEEP YOUR MONEY AWAY.

Comrades have written us who have lost thousands of dollars through such ads in Socialist papers by so-called "Comrades."

If you are quite convinced that the scheme you are tempted to invest in is really good, we would advise you to write to Thomas J. Morgan, Attorney at Law, 79 Dearborn street, Chicago, and get him to investigate the matter you think of investing in.

We are far from agreeing with hard-headed old Comrade Morgan about everything. He was one of those who at first thought that the Christian Socialist and the Christian Socialist Fellowship might split the Party and send it to "the everlasting bow-wows;" but he is the only Socialist lawyer in Chicago, or elsewhere, so far as we know, who has made any effort to save the Comrades from the abominable grafters that are preying upon them by the thousands, and we believe he is an honest and able man. This is a free, unsolicited advertisement. Comrade Morgan has not the faintest idea that we are inserting such a notice. Nevertheless, he will doubtless treat you fairly and give you all the information he can. If the work requires time and expense you must expect to pay him for it what you agree to in advance.

Notice to Subscribers

Those who have renewed their subscription to the Christian Socialist for the year 1911 will notice that the printed label of address on their paper does not show that they have paid up a year ahead. This is because our office force, being compelled after Jan. 1, 1911, to prorate all the subscriptions received on the semi-monthly basis and rearrange them upon the basis of the weekly, decided it would be vastly easier to keep separate records of the new subs and renewals for 1911, making them on the mailing list to Jan. 1, 1911, only. After January 1, 1911, the entire mailing list will be rearranged on the basis of the weekly and then the exact date of expiration will be printed on every address label.

Mrs. Pauline Payne, President Taft's family cow, is about to start for Beverly in a palace car. Mrs. Payne is a Holstein by birth but of course travels under a stage name.—Boston Globe.

You mean her stage name is Pauline Payne while her udder name is Holstein.—Houston Post.

To which we add that this is the very cream of punning.—The New World.

Indeed—a (w)Hol(e)stein of cream punning, well "whipped" to produce this foam. (And we are not cowed by the fear that any friend of dumb animals will insist that this (w)Hol(e)stein cannot be beat.)

Stealing Socialist Thunder

A most significant proof of the scare the Wisconsin Socialists have given the old parties in this state is to be found in the state platform of the Republican party. This platform contains any amount of stolen thunder. It advocates employers' liability, the initiative, referendum and recall, home rule for cities, separate classification of trusts and unions, election of United States Senators, and other radical or semi-radical measures.

And the reason publicly given by one of the Republican leaders, Senator Morse, for this change of policy is also very significant. In a speech delivered before the Republican convention, Senator Morse characterized Socialism as "pernicious and dangerous." He urged the convention to adopt progressive measures because "if we do not somebody else will. Go with me to Milwaukee and what do you find there? The Socialists, as you know, are absolutely controlling the city of Milwaukee today, and they will ere long exert a wonderful influence on other parts of the state. How is it that they and their pernicious doctrines are spreading so rapidly? It is because other parties are neglecting certain problems." This Republican senator also declared that the Social-Democratic Party is the only one the Republicans need fear.

Thus Senator Morse has let the cat out of the bag. The Wisconsin Progressive Republicans are ahead of the rest of their party only because they are afraid of the "pernicious" Socialists. Just as soon as the Socialists develop the same strength in other states we shall see the Republicans of those states also proposing the separate classification of trusts and unions, employers' liability, and other measures to appease the workmen.

Meanwhile the Wisconsin Socialists are not concerned because the Progressives are stealing their thunder. We have plenty of thunder left. Exactly in proportion to the growth of Socialism, we may expect that the other parties will adopt progressive measures. Thus even while we are in the minority, we may force through a great deal of legislation for the benefit of the working class.

The Social-Democrats in the Milwaukee City Council have voted to place the University Extension Bureau in the City Hall. Besides the regular class lectures, there will be two lectures a week open to the public. These lectures will be delivered by the best talent in the country on live topics

connected with civic and social questions. This is in fact the beginning of a municipal university. This is greatly needed. The University of Wisconsin, being situated in Madison, is difficult of access for young men and women of Milwaukee without means. Education should be brought to their doors and made easily obtainable. This is one of the objects of the Milwaukee Socialists.

Ward's Chicago Campaign

Continuing the report of the campaign for Socialism in the Chicago churches by Rev. Wm. A. Ward, General Secretary of the Christian Socialist Fellowship, we are happy to say that on Thursday, Sept. 29, Comrade Ward made an eloquent and convincing address at the Brookline Presbyterian Church, which was well received.

Friday evening, Sept. 30, the meeting was at the Windsor Park Congregational Church—a very good meeting indeed.

Saturday night, Oct. 1, the Secretary lectured for the Highland Park branch of the Socialist Party in Masonic Hall. The Comrades there report very enthusiastically, declaring Ward's address to be "100 per cent pure Socialism," and saying they want more such.

At the Corey Men's Bible Class of the Ravenswood Baptist Church, the meeting for that day being open for women also, Rev. Ward spoke to a large audience very acceptably and converted some to Socialism. That is a fine class, wide awake and vigorous.

The First Christian Church of Englewood generously gave Comrade Ward a hearing at the regular service on Sunday evening, Oct. 2. This is the Second Sunday night lecture the Fellowship has given in this great church, whose pastor is broad-minded and brave. The Secretary did excellent work, and the meeting will be long remembered and much discussed by the church.

The Preachers' Meetings

The Congregational Ministers' Union and the Church of Christ Ministers' Association each heard an address on Socialism from Comrade Ward on Monday, Oct. 3. These preachers got a good shaking up and seemed to like it. The preachers are the easiest of all to convert to Socialism when properly approached. But it takes time to convince any one with intelligence. Those who have small brains and poor ideas may not require so long to change their minds—they do not have so much to change. The preachers are studying Socialism, their hearts are right, and soon they will be with us by the thousands where we have only hundreds now.

Monday was a strenuous day for Comrade Ward. At night he lectured at the Swedish Lutheran Church in Chicago Heights, making three addresses, besides other work for that day. Rain at night interfered with the attendance; but the meeting was very helpful.

At the Third Presbyterian Church one of the very best meetings of the series was held on Tuesday, Oct. 4. The lecture was fine, the attendance good, the interest intense, and the collection liberal.

The Fellowship Dinner

On Wednesday noon the Secretary lectured before the ministerial students of the Chicago Theological Seminary with encouraging results, and at night he spoke inspiringly at the dinner of the Christian Socialist Fellowship. Other speeches at the dinner were made by Rev. Victor Morgan, Mrs. C. D. King, A. E. Geppert, Arthur M. Lewis, Mrs. Reigh Utley, Walter Huggens, Mrs. Ella Carr. Rev. E. E. Carr acted as toastmaster and Prof. Harry P. Moyer led the singing. Mrs. Dr. Crow sang beautifully "The Day Dawn," by our Chicago Socialist poet, George Howard Gibson. The Moyer-Carr children's choir also gave special songs and helped greatly with the general singing.

On the whole, the affair was very enjoyable—a good dinner, excellent speeches, humorous stories, enthusiastic singing of royal Socialist songs and delightful fellowship. These Fellowship dinners ought to be enjoyed wherever there are a dozen or twenty comrades who can get together.

The West Pullman Congregational Church presented a fine audience to Comrade Ward on Thursday evening, Oct. 6, and he gave a grand speech.

The closing meeting was at the South Chicago Congregational Church and it was a good one. A splendid audience, an able lecture, and deep conviction.

We write of these meetings to encourage comrades elsewhere. What Mrs. Carr has done by persistent, kindly effort to open churches in Chicago for Socialist speakers can be done with equal effort elsewhere. A good address before the Preachers' Association of your town will help you get into their churches afterward. Comrade Ward is a most excellent man for these lectures. Get him if you can. If not, get some one else. There are many good speakers. Let us take the churches for Socialism in every city of the land. E. E. C.

Los Angeles Center

Acting under the instructions of General Secretary W. A. Ward and the invitation of the Los Angeles comrades Comrade Clayton Wood of the Fellowship National Executive Committee was present in Los Angeles on Sunday, Sept. 26th, to address the comrades and also to reorganize the Fellowship. His address was very timely, wholesome and full of good things. After the address a business meeting was held and the following officers were selected: J. A. Gates, President; Mary A. Garbutt, Vice-President; T. W. Williams, Secretary, and P. B. Jackson, Treasurer. Twelve members paid their dues and were enrolled. Miss M. A. Rexroder was added to the above to constitute an Executive Committee and was empowered to draft Local Constitution and By-Laws,

also to outline scope and character of Propaganda meetings. An invitation was extended to Comrade W. A. Ward to come to the city and hold a two weeks' series of meetings in the various churches. The meeting was a success in every way.

T. W. Williams, Secretary.

Not the most gifted man that ever lived, in the practice of any art or science, and paid at the highest rate that exceptional genius could demand from those who have worked for their money, could ever earn a million dollars. It is the landlords, and the merchant princes, the railroad kings and the coal barons (the oppressors to whom you instinctively give the titles of tyrants) it is these that make but no man earns them. What artist, what physician, what scientist, what poet was ever a millionaire?—William Dean Howells.

Toronto, Canada, is well known as a strictly Sabbatarian city wherefore it hath ever goodly espionage on its own acts. Its youth, however, like a little recreation even on the Sabbath. A few Sundays ago three Toronto youths, it is said, who had been ardently following the fortunes of the League, went out to one of the parks to join in a Sunday base ball match. But lo, their fathers suddenly appeared on the scene and gave an unexpected impetus to the whole proceedings. Immediately there were three base-hits and three home-runs.—The New World.

Socialist Post Cards

We have in stock a quantity of four excellent Socialist Post Cards. They can be mailed with a one-cent stamp, placed in a letter, or handed out direct. Also a good thing to slip in the mail boxes of flats and apartment buildings.

One card gives Frances E. Willard's most famous remarks in favor of Socialism, another contains quotations about Socialism and Christianity by famous European Socialists, the third presents the widely approved statement of What Socialism Means which has frequently appeared in the CHRISTIAN SOCIALIST. (The last includes Collective Ownership, Private Ownership, Direct Legislation and a New System of Money.)

These cards may be obtained for 10c per dozen, or 50c per hundred—all one kind or assorted.

LINCOLN AND OTHER POEMS. By Edwin Markham. Price, \$1.00.

EXTRAORDINARY CLUB OFFER

The Christian Socialist is \$1.00 per year, but we will send it from now until January 1, 1912, one year and three months, for \$1.00. This means that those who subscribe for the Weekly now get the semi-monthly FREE until January 1, 1911, and the Weekly a whole year after that.

And to those who send five new yearly subs at \$1.00 each (to run from now till Jan. 1, 1912) we will send a fine cloth-bound copy of Marx's "Capital," or Ward's "Ancient Lowly," Mills' "Struggle for Existence" (each \$2.00 or \$2.50), or any \$2.50 worth of books, pamphlets or papers published by the Christian Socialist.

Boom the Weekly

Some say it will be harder to get subs for the weekly. They are taking counsel of their fears. Others have got busy and ARE GETTING SUBS EASILY. MORE SUBS ARE COMING IN NOW THAN EVER BEFORE.

But it will take hard work all along the line. Every friend of the paper should DO SOMETHING NOW to get new subscribers for the year 1911-1912.

Besides the extra features which are to be run in the paper next year, there will be MORE THAN TWICE AS MANY PAPERS. A yearly sub for the semi-monthly brings only twenty-four numbers, whereas the weekly sub brings fifty-two—four more than twice as many; the six-months sub of the weekly brings two more papers than the yearly semi-monthly, and the quarterly of the weekly brings one more paper than a half-yearly of the semi-monthly.

"Better fifty years of Europe Than a cycle of Cathay."

and better a six-months sub to the weekly than a whole year of the semi-monthly, while the quarterly sub will be just the thing for a sample short-term sub to give your many friends.

Boom the weekly.

TEN QUARTERLY SUBS FOR \$1.00

This is the last possible bargain offer on the semi-monthly CHRISTIAN SOCIALIST, for there is only a trifle more than three months of it left.

In order to give earnest comrades a chance to scatter short term subscriptions during this congressional campaign and the closing weeks of 1910, we will make the lowest offer yet—ten Quarterly subs for \$1.00. Of course you will use these among new subscribers or give them to selected people.

And we will send the paper from Oct. 1 to all whose names are sent and paid for now at above rate. The rate is good for no number less than ten, but for as many more as you please.

A Fine Chance for Missionary Work. Get up a club or donate the subs.

The Catholic Socialist is the name of a paper that has been started in Ireland. It is the organ of the Catholic Socialist Society, an organization that is spreading all over the "ould sod."

Notes and Comments

—BY—

GEORGE H. STROBELL

5 Lincoln Park,

Newark, N. J.

Theodore Roosevelt, whether he knows it or not, is gradually being indoctrinated with the arguments of Socialism. In his Osawatimie speech he said: "The essence of any struggle for healthy liberty has always been and must always be to take away from some one man or class of men the right to enjoy power, or wealth, or position, or immunity, which has not been earned by service to his or their fellows."

That paragraph is entire, satisfactory as a statement of the aim of Socialists.

"Socialism is attacked because it is irreligious," the Rev. Drew Roberts says in the "Westminster Review," London. "Religion is too vague a term to oppose to Socialism. If one considers the classes professing religion and those professing Socialism there might be found antagonism, but it will not be about religion." "Church folk are felt to be unconsciously or deliberately opposed to any movement that represents the interests of the servant or workers' class."

A world-wide movement that possesses so many men and women of deep faith, of sincere conviction, and undying hope, and the will and capacity to suffer for what they hold true, he concludes, is "a challenge to the church in every land, and cannot be denounced as opposed to religion without the implication that the religion to which they are opposed has lost its savor."

The main election foreshadows a loosening of party ties. That the Democratic party is the heir of the political disorder there shows that the average voter has yet to understand what Socialism is. Our literature is wanting in quality, not that quality that education can give. It needs the apprehension of the direction of men's minds. What I mean is that all our excellent matter that aims to arouse, to cause men to rebel against existing conditions has, with the aid of the existing conditions, done its work. The revolt is here.

As I have said in these columns many times every piece of literature should give a brief sketch of the social and industrial evolution how it is bound to eventuate in the trust or in collectivism, that is, the ownership and operation of industry by the people in a new slavery or in a new more glorious liberty. To this must be added that the man to whom we look to lead is the exploited worker, who stands to gain his economic freedom by the change. This set of ideas must be held in the mind to make a Socialist. All the clever writings of our clever men, all the good booklets and tracts that leave this out aid only in the revolt, not in rebuilding.

The voters in Maine who are in revolt are made so by conditions not by our work, and, sad to say, they might hear many Socialist speeches and not hear these things so described as to leave a distinct impression on the mind.

But the revolt is everywhere and we have hopes from the districts where most of our work has been done that we shall finally land some congressmen and many legislators at this election.

The Cleveland Citizen of October 1st contained a synopsis of events leading up to and including the results of the last elections in Australia that is worthy of being put into a tract for general use among trade unionists. Organizers and State Secretaries should send for a copy and use during the coming year.

The Socialist encampment at Grand Saline, Tex., was a great success. People who attended came as far as 500 miles, hundreds traveling overland 50 to 200 miles. The average attendance was 5,000 daily, and on several days there were 8,000. The most earnest attention was given to all speeches.

New Jersey State Federation of Labor has sent a fraternal delegate to the ministers of the state—Donald R. Munroe, vice-president of one of Newark's Typographical Unions. They think that ministers and church members should be educated to the good and the possibilities of the labor movement. Other state federations should do likewise.

The Findlay (Ohio) Call Publishing Company, which has established a co-operative Socialist paper publishing house, is meeting with great success. Twenty-eight papers are now being issued each week, and the combined circulation aggregates nearly 20,000 copies. Fourteen towns in Indiana, twelve in Ohio, one in West Virginia and one in Illinois are using this co-operative plan, and at each point a Socialist paper is being issued. Some of the points already have large subscription lists, while other points are distributing several thousand each week. Toledo, Ohio, is using from one to ten thousand copies each week. The plan was originated and worked out by Comrade W. Harry Spears, formerly of Chicago, a newspaper editor and printer of years of experience, and who has been identified with the movement for the past ten years. Comrade Spears is editor in chief of the general propaganda matter of the papers, which is the same for

each town with the exception of a column or two, which is provided by a local editor or editorial committee. Comrade J. H. Bard of Chicago is field representative and has contracted for the papers in Indiana and Ohio. He is now working in Pennsylvania. Three new field men will be sent out in the near future and a distributing point will be established in every state in the union. The plan is receiving the commendation of the movement all over the country. The National Bulletin of July contained a complete summary of the plan.

The most important thing in sight is the republican revolution in Portugal. Some years ago it would have been the signal for the country's despoilation of her foreign colonies by the big powers and it may be that trouble may come that way. But it is the general impression that the powers, controlled as they are by capitalism, do not see very much danger in the charge. There is not much Socialism in Portugal nor in Spain, either. The fight that rages there is church and anti-church and that must be settled before the evolution to Socialism gets much chance.

In Germany the Socialist victories and old party losses continue. The Socialists have just wrested another seat in Parliament from the capitalist parties. The Anti-Semites held the seat for Marienberg. A vacancy occurred. The Socialist candidate received 13,666 votes, the Anti-Semite 4,309 and another candidate 4,140. But that is not all. Another district has been heard from. This time the blow fell in Prussia, in a Parliamentary district in the city of Frankfurt. The National Liberals held the seat, winning at the last election by over 18,000, against 12,000 for the Socialists. Last week the Socialists carried the district in a special election by 15,319, against 13,400 for all other parties. A cable to the New York Volkszeitung says that all the politicians and capitalist newspapers are thunderstruck by this latest demonstration of the victorious march of Socialism.

In the report prepared by the secretary of the Socialist party in Germany for submission to the annual Congress at Magdeburg it is shown that the dues-paying membership has risen 13 per cent, from 633,000 to 720,000 in the past year. During the year, in which seven Parliamentary seats were won by Socialists at by-elections, an aggregate majority of nearly 50,000 against Socialists at the last general election has been turned into a majority of 26,000 votes in their favor. There is no district throughout the empire where Socialism cannot show progress. In 19 out of the 23 German federal states there are representatives of the Socialist party in the Legislatures. Altogether there are 186 Socialist members in the Legislatures of the separate states, whereas in last year's report there were only 140. The same results are apparent in the city elections, where the number of Socialist representatives has risen from 6,431 to 7,729.

The trade unionists of England seem to be getting much exercised over the Osborne decision which prohibits the using of trade union funds for the promotion of political candidatures and the support of Labor men who are elected to Parliament. Heretofore a million and a half trade unionists have paid into a common fund a shilling annually to be used for political purposes. As it costs an average of \$5,000 in each district to pay the election expenses of a candidate and then \$1,000 a year salaries to members of Parliament, the Labor party finds bankruptcy staring it in the face. Perhaps the threatened deprivation of the pay envelopes may make the forty odd Labor members of Parliament realize the nature of the fight they are engaged in.

In Rome the Socialists have just scored a wonderful victory, where Antonio Campanozzi, who was discharged from the postoffice department and persecuted by governmental hirelings because of his activity in organizing the workers, has been elected to Parliament in the first district, defeating Giovanni Villa, one of the leading financiers and politicians of Italy.

The Socialists of Italy have five daily newspapers and 120 weeklies in the field. The dailies are in Rome, Genoa, Milan, Mantua and Peggio Emilia. There is also an independent Socialist daily in Catania, Sicily. This is one important reason why the Socialists have 41 members in Parliament, winning 18 at the last election, besides hundreds of representatives in municipal bodies.

James Connelly, the well known orator and editor of the Harp who returned to Ireland recently to assist in organizing the workers into the Socialist movement, is having fine success. Strong Socialist branches have been formed at Cork, Limerick, Dublin, Belfast and other places. It is likely that the new movement will make its power felt in future elections.

Southern Europe is studying Socialism. Recent press reports state that some Socialists were elected to Parliament in Greece, but a letter from Michael Lismanis, general secretary of the Greek Labor League, of Athens, to the Labor Leader of London, tells of the great victory which the Socialists won. Twenty out of 25 candidates, all of avowed Socialist views, have been elected to the new Parliament, and it is anticipated that they will group themselves around Platon E. Drakoules, who was elected by a large majority in the constituency of Athens and Ithaca. This victory must exercise a great influence both at home and on surrounding populations.

The Axe

Our old friend and comrade, J. J. Quantz of East Spencer, N. C., has started a handsome little paper filled with good things called "The Axe"—which he lays at the root of the capitalist tree. The price is 50c per year. The comrades of Virginia and North and South Carolina, especially, should help Comrade Quantz make this paper a success.

Current Socialist News

From the Weekly Bulletin of the Socialist Party.

The amount received for dues at the National Office during the month of September was \$3,257. This is \$310.30 more than was received during any previous month in the history of the party. The receipts for dues for the nine months of this year show an average membership of 53,580. The average membership during the year 1909 was 41,479, showing an increased membership for the nine months of this year of 12,101.

(NOTE: Those who merely vote the Socialist ticket are not members of the Socialist Party. The party members belong to a "branch," and pay monthly dues, and rule the party by referendum vote.—Ed.)

The Socialists of California, with Comrade J. Stitt Wilson as candidate for Governor, are making the best campaign in the history of the movement in that state. According to reports the interest shown in all localities is astonishing the old comrades, and estimates as to the results vary from doubling to quadrupling the vote of the presidential campaign.

The Oklahoma comrades are most active and the opposition, particularly the Democratic party, are fearful of the results and admit the possibility of the loss of a number of legislative districts. A big increase in the vote seems assured.

Ohio comrades have got the Republicans and Democrats guessing as to whether our party will hold the balance of power in determining the contest between the old parties, that is, the pertinent question is which party we will draw the most votes from. Several Socialist candidates may be returned to the legislature.

Wisconsin is expected to greatly increase the Socialist representation in the state legislature, and the State Secretary reports good prospects of sending two members to Congress.

By action of the National Executive Committee a charter has been granted to the Virginia comrades for a state organization. This makes forty-three states properly organized under the National Constitution. Comrade C. E. Kidd, 3601 Huntington Avenue, Newport News, has been elected State Secretary, and Comrade J. T. Chappell, 2112 East Clay Street, Richmond, has been elected a member of the National Committee.

"Dear Comrade—State Secretary Meriam handed me the last Weekly Bulletin, pointing out to me the first article, about Local Portland, Oregon, asking me if we could beat that. Let us see."

"Local Los Angeles County in three months has taken in 950 new members. And collections and donations during the same time being well over \$2,000 (Two Thousand Dollars), Branch Los Angeles alone having taken in over 300 new members during the month of July, and has averaged every month since 150 members admitted. Twelve new branches organized in the county during this time. Business meetings per month, sixty (in county); propaganda meetings per month, ninety-five. Please print this as an object lesson of what can be accomplished by systematic distribution of literature and organization work. I will have this O. K'd by Comrade Snyder so that you will not class me in the Ananias club. Your comrade, G. E. Reeslund, Secretary."

"This is O. K."

"J. E. Snyder, National Organizer."

Who next?

Recently the Socialist street corner orators have had some slight misunderstandings with the police in Canton, Ohio; Salt Lake City, Utah, and Toledo, Ohio. The persecuted of Salt Lake City have held a banquet celebrating their victory; the Canton controversy is expected to be won by the comrades, and the Mayor of Toledo has instructed the police that further interference with the Socialist meetings will result in immediate dismissal from the force of the offending officer. At the same time a letter of apology was sent from the Mayor's office to the comrade who had been arrested.

Comrade Maurer, National Committee member of Pennsylvania, reports that he forwarded a negative vote on National Committee motion No. 5. He had been reported as not voting.

Speaking of local agitation in the city of Reading, Comrade Maurer says: "We have been distributing for the past fourteen weeks 17,000 papers every Sunday. Our system is now so complete that we cover the entire city in about one hour. The results of this work stand out boldly on all sides. Increased membership; 100 per cent increase in one month; rousing attendance at street meetings and Socialism being talked all over the city."

Good Ammunition Cheap

We are having a clearance sale of miscellaneous back numbers of the CHRISTIAN SOCIALIST at the sacrifice price of 50c per hundred, or \$4.00 per thousand. (These prices do not apply to any of our great specials.) Buy a barrel of this giant powder and make a noise like a Socialist in your community.

"God's Way Out of the Wilderness"

By Herbert Knight Dennis, Professor of English, East Greenwich Academy, Rhode Island

I feel like a drummer boy in the presence of the great captains and generals of this, the greatest of all God's historical movements. It would not be the part of modesty for one of my youth to advance propaganda here. I have come to tell you how the Vision looks to one who is choosing a career, one who stands at the foot of the sunlit slopes. Youth is optimistic and idealistic, but youth also grasps things as they are. Believing in the future of this great movement, I have come to sound the battle note, the note of hope and courage.

During one of Napoleon's battles the great General ordered his drummer boy to beat a retreat. The lad appeared unwilling and at last exclaimed: "General, I have never learned to beat a retreat. But I can beat a charge that will raise the dead." Scarcely waiting for the command, he began the charge. The roll of the drum swept out along the lines, thrilled the wavering soldiers, and turned the tide of defeat to a glorious victory. The spirit of our great movement is one that does not know how to beat a retreat.

I first saw the Social Vision in a mining town. A fine manly little boy of fourteen came to my desk and said with quivering lips: "Puffessor, father is hurt, and mother is sick, and I got to quit and support the family." Poor little man, bearing the burdens of manhood on the tender shoulders of childhood. A month later I received a message that the little Hero had fallen 115 feet to the bottom of a shaft, under a car of posts and picks that had forced him down the pit. If I should live forever I could never forget the heart breaking grief of that boy's mother, and the sobs of the strong, silent men when we buried his mangled little body. Truly, "We have jointly deserved the millstone of Thy wrath in that we have caused these Thy little ones to stumble and fall." The Vision began to come. Wages, exploitation, the wrongs of the people began to dawn upon me. I began to see the System in all its hideous and loathsome iniquity. I saw the System as a great idol, a hideous grinning Moloch at whose feet we lay the sacrifices of prostituted womanhood, the dwarfed and misshapen bodies of little children, the leprosy of public dishonesty, the unspeakable corruption of justice, the courts, and politics, and a people given over to "the vices of an empty soul." I saw it as a system that swept men into the Abyss. A bitter hatred against the Moloch began to burn in my heart. Witnessing its awful iniquity, seeing the System in all its unutterable wickedness, as the cry of the people and the hungry millions came moaning out of the Night, I swore, and I swear now, that while I have life and strength and manhood, I will never cease to cry out against the system, and to fight it to the bitter, bitter end, never, NEVER.

The Wilderness

I am proud that I am an American. Our progress in every line of human activity has been colossal. Our commerce whitens the blue of every sea. Yet with our greatness we have become unspeakably wicked. In the sight of God we have sinned blackly as a nation. While on the mountain top of achievement, with our banner partaking of the majesty of the lofty stars, we are on the brink of the precipice. Greatness in man or nation means danger. We are on the edge of ruin and the chaos of destruction, a yawning pit as black and deep as the abyss of Hell. Loving my country and hoping for her glorious future under Almighty God, I want you to see her, not as a haughty world power, but as a Nation humbled before its God, to whom every knee shall bow and every tongue confess; America confessing her great public sins at the altar rail and confessional of the Just God of Nations and there confessing her deep and damning iniquity. The chasm of public wickedness yawns at our feet. In the language of Thomas Jefferson as he saw the curse of slavery clutching the nation. "I tremble for my country when I reflect that God is just." Our great public sins must be strikingly evident to the most superficial thinker. We have prostituted our womanhood to a degree unspeakable. We have caused God's little ones to stumble, meriting the millstone of his wrath. Politics are unspeakably corrupt. Coercion and bribery have fastened a slimy clutch upon the sacredness of the ballot. The integrity of our public officials has become a by-word and a hissing. I marvel that a just God can witness the iniquity of Tammany Hall, or the Republican ring in Pennsylvania, and withhold His avenging wrath. I marvel that God who blasted the eternal life in ancient times can withhold Divine justice from a judiciary so renegade to all the principles of justice and righteousness as Judge Grosvenor. Graft kills honest effort in these modern times. Men robe man, and pray to God for cunning to do it. Business life is dishonest and immoral. The Rule of Gold is, "Do others or they'll do you." It sounded funny when David Harum said it, but that witticism is fraught with awful moment for the future of this country. It sounds a note of awful tragedy. It is typical of the undermining of our whole moral standard under capitalism, competition, and the cursed miracle of Booz, Boodle and Graft. Dishonesty, Immorality and Infidelity to all the most sacred of human and divine relations, are the awful harvest of the System. Our whole Public Integrity

and Righteousness are cracking. The Chasm yawns at our feet. Like Rome, our wealth and power are controlled by a few, like Rome our people are given over to the vices of empty souls. Oh, God, how long? As a people we are given over to making a living and not a life. As a people we are speeding toward the abyss. "He will not always chide, neither will he keep his anger forever." Proud wicked Rome with her incorrect economic system and her moral leprosy, thundered into the abyss and was engulfed with a colossal shock that the ages will remember forever. We shall follow Rome into the gulf unless the new Social Order shall come, unless the words of Jesus be made actual in our national life. "Ye must be born again." The Hand may be seen writing on the wall of our civilization. The other day I saw it writing in the New York Hippodrome, with its stupendous spectacles and lights and colors, strikingly like the Roman amphitheater. It may be seen in the places of public amusement, in the halls of justice, in the legislatures, in the marts and markets, in the double standard of morals, in the decaying virtue of the Home life, and the tottering Righteousness of the people. The Hand of God is writing on the Wall. Unless we heed the warning, some historian of the ungodly hilt useppp bthob, fah,fwg rrjnydeJrr twenty-fifth century will write that the most splendid civilization of History was engulfed in the twenty-first century.

God's Way Out

"Socialism is God's way out of the Wilderness, and into the Promised Land."

It is a system that will make for the vision of Jesus for Society—Love, Service, Sacrifice, Brotherhood, Equality, instead of Coercion, Hatred, Exploitation and Competition. If we shall heed the warning Hand there will come a brighter day for the sons of men. Society shall be founded on Love and Brotherhood. Children shall no longer cry for bread. The virtue of womanhood shall no longer crash into the pit. Armies and navies shall no longer menace the smiling blue of the sea. The kingdoms of this world shall then truly become the kingdoms of our God and His Christ. He shall be their God, and they shall be His people. It is "the one far off Divine event toward which the whole creation moves." I simply quote the words of Jesus, as I look upon the vast wickedness of the System and of Society. "Ye must be born again. Ye must be born again."

The sun sweeps up red out of the night on these mornings. It is the beautiful sign of hope in God. The rainbow with its varied hues gleams across the sky after the storm. It is the sign of God's mercy, and his unspeakable Love for the children of men.

Let us "Expect great things from God, attempt great things for God."

Out somewhere beyond the gleaming, of the jeweled firmament,
Out somewhere beyond the dreaming, and the waking discontent,
Goes the gracious hope we've followed,
Where so e'er its pathway went.
We can follow where it's leading,
Through the night and through the day,
We can hear the voice that's pleading,
Out beyond the storm cloud's sway,
We can keep the faith and follow,
In the straight and narrow way.

THE PEOPLE'S HOUR

A Volume of Labor and Socialist Poems by
George Howard Gibson

Edwin Markham, the Great Poet of the Social Revolution, says: "The People's Hour is a book whose Strong Sincerity smites the heart as the hammer the anvil and leaves a long echo of Remembrance. It is condensed, trenchant, mind-awakening. Listen to this Radical who sings the Cause of Industrial Freedom for the Working Millions."

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THE WAY TO CONVERT PEOPLE TO SOCIALISM is to get them to read the CHRISTIAN SOCIALIST. See our prize offers for subs and DON'T BE A SHIRKER. Be a WORKER. earth.

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THE MAIN POINTS OF SOCIALISM is a bright, clear, instructive and helpful pamphlet by William C. Brown, one of the best 10c pamphlets published, neatly gotten out with plain type, good book paper and handsome pink cover. It gives various authoritative definitions of Socialism, then a broader view, discusses the question of how to deal with the trusts, tells how the people may get possession of the wealth of the nation, and ably answers thirty questions often asked about Socialism. Better buy this booklet. 10c.

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RUSSIA'S MESSAGE. By English Working. The heart cry of a great people in birth agony. The voice of the awakening world. 475 large pages, 50 pages of illustrations. The greatest contribution to recent Socialist literature. \$2.00.

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SOCIALISTS AT WORK. By Robert Hunter. The result of two years' personal study of Socialism in various countries of Europe. One of the most timely and vital contributions to American literature. Everyone interested in Socialism should have a copy. Cloth, \$1.50.

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By W. H. RANDALL

A clear, comprehensive portrayal of the probable methods of government, industry and life under Socialism. A big lot of information for only 25 cents.

Agenda for Discussion on "The Impending Social Revolution"

By J. Stitt Wilson

I.—General Economic Programme

1. That the supreme cause of poverty and unemployment, with their kindred evils, is the private monopoly or control of natural resources and industrial equipment, and their administration for private profit.
2. That the economic program for social action is the transformation of such resources and industrial equipment, now privately administered for private profit, into social property, to be collectively administered and democratically managed for the life, labor and liberty of the whole people.
3. That this process of Socialism shall be carried only to the point where the individual shall be free from the exploitation of any other individual, but not to the point where the state shall interfere with the true liberty of the individual.

II.—Education and Awakening

1. That the first step of the revolution is a great social awakening:
 - (a) To educate the working class in the criticism of capitalism and the constructive principles of Socialism;
 - (b) To arouse the social conscience of the people to the wrongs and injustices of the present social system;
 - (c) To summon the conscience of humanity to the righteousness of the new regime, and to justify the soul in its utter devotion to this great human emancipation;
 - (d) And to release the moral and social energies of the people to a united and irresistible

effort to put the principles of the Co-operative Commonwealth into full operation.

III.—Political Action

1. That the people, thus awakened to the new social vision, should unite and co-operate with the militant International Socialist movement in its propaganda and political activity.
2. That the Socialist Party of America offers full scope to the new social conscience for the labor and devotion of the individual in the political arena.
3. That it is our duty to enter the field of politics at every point, and to use all the equipment of political democracy to accomplish industrial democracy.
4. That we should assist in bringing about all reforms in municipal and national administration which will afford more perfect local communal machinery for the administration of the Co-operative Commonwealth.
5. That among other reforms we emphatically include manhood suffrage and "Votes for Women."

IV.—Trades Unions, Co-operative Societies, &c.

1. That the organization of trades unions shall be strengthened and stimulated, thus preparing the economic structure of the new order.
2. That we shall assist the Co-operative Movement as an integral and important part of the revolutionary movement.
3. That we shall seek to assist all such groups as are intelligently seeking to find economic forms of brotherhood and social justice.

Political Idols

By Rev. James L. Smiley, Annapolis

The human proneness to idolatry is by no means confined to the sphere of religion. In politics also, men show the same degrading tendency. Some "brazen serpent," which has long since outlived its usefulness, is still invoked as the remedy for evils.

The modern brazen serpents are the Democratic and the Republican parties. No intelligent man can show any present value in either; they are antiquated brass, fit only for the junk pile. Yet, like automatic puppets, they maintain a semblance of life, by scrambling against each other for plunder.

Notwithstanding these facts, the average citizen clings to his idol with a tenacity worthy of better worship. As an illustration of this blind zeal, the writer was once arguing, with an aged brother-clergyman, for political independence, and was met with the rejoinder:

"No, sir, I would vote for the devil if he were on the Democratic ticket."

And the Republicans are to be credited with an equal loyalty to their idol, as was clearly demonstrated when they last returned Cannon to Congress.

What we need today is intelligent and heroic independence; lofty characters, who can rise above the mists of partisan prejudice, and get a clear perspective from the mountain heights. Men who can persevere indefatigably in the effort to arouse the inert mass of humanity, and can drink up scorn like the patient Job.

This is the present opportunity for genuine patriotism. Human rights are calling for the best manhood of the land. Valor never had a sweeter wooing. Young men who wish to be heroes have now the best chance in human history. The financial parasites are fast ruining our beloved country, to save which all the might of combined religion, patriotism and philanthropy must be marshalled.

When this triple force is set in motion, the two political idols will be "thrown to the moles and to the bats." The Co-operative Commonwealth will be hailed with unprecedented enthusiasm, and Democracy will be, under God, the normal government of the nations.

Not Credo, but Factum

By Wm. H. Watts, Sandusky, Ohio

1. The economic factor is the determining factor in social evolution.
2. The trusts and the concentration of capital are natural results of economic evolution.
3. The people must own the trusts or the trusts will rule the people.
4. Those things upon which the people in common depend, and which are by the people collectively operated, should and must, by the people in common be owned and administered.
5. All wealth is the product of labor: All wealth belongs of right to the producer thereof.
6. Labor power is a commodity sold at the cost of production: Of the difference between the cost of production of labor power and the value of labor (that is, the value of the product) the laboring class is robbed.
7. Capitalism divides society into two classes, the capitalist class and the laboring class: Either the capitalist class must subdue the laboring class and beat it into abject submission or the laboring class will eventually rise and destroy the privileges of the capitalistic class.
8. The planting of capitalist production in backward countries is rapidly bringing society face to face with a world-wide necessity which will compel the adoption of some form of collectivism as the only possible means of distributing the surplus, which will be unsalable in foreign markets when all peoples become their own producers.

Intercollegiate Socialist Society

112 East 19th Street, New York City
The flourishing chapters for the study of Socialism are now in existence in seventeen of the leading colleges and universities of the country, and that a vigorous campaign is being waged this year to double this number, are among the statements made in the annual report, just published, of the Intercollegiate Socialist Society, of which J. G. Phelps Stokes is president.
Colleges in which chapters of the society exist at the present time are: Harvard, Yale, Cornell, Columbia, Barnard, the College of the City of New York and the Normal College of New York, Chicago University, Stanford University, the Universities of Pennsylvania, Minnesota, Michigan, Wisconsin, Oklahoma, the Kansas State Agricultural

College, Marietta College and the New York Dental College. Promises of an early establishment of additional chapters have been made, according to the report, by the undergraduates at Dartmouth, Johns Hopkins, Trinity, the Universities of Indiana, South Dakota, Oregon and Washington, Wittenberg College and others.

One of the largest and most active of the chapters is that reared in the conservative atmosphere of Harvard. The Harvard Socialist Club has a membership of fifty. Throughout its career it has had the vigorous backing of the late Prof. William James, the eminent psychologist, whose Socialistic tendencies during the last few years have been marked. Partly as the result of the agitation of the Harvard Socialist Club, which was generated by a brilliant New Yorker, Walter Lippmann, of the class of 1910, three hundred Harvard students signed a petition last June, asking that Socialism be included in the college curriculum, the subject to be taught by one in sympathy with the Socialist movement.

The chapter at Columbia, under the leadership of Gilbert Hirsch, a former Harvard debater and a member of the Board of Editors of the "Columbia Law Review," was also most active. Among the lecturers who spoke under its auspices during the season were Eugene V. Debs, former candidate for president of the United States on the Socialist ticket; Lincoln Steffens, Charles Edward Russell, now candidate for Governor of New York, and Prof. Charles Zueblin. The meetings were very successful, the one addressed by Mr. Debs, in the Horace Mann Auditorium, being the largest.

The Barnard Club, both through lectures and informal teas, also did much to interest the student body in Socialism.

Among the year's lecturers under the auspices of the various chapters were: J. G. Phelps Stokes, Rose Pastor Stokes, Alexander Irvine, Morris Hillquit, Charlotte Perkins Gilman, Robert Hunter, Arthur Bullard, George B. Kirkpatrick, John Spargo, President H. J. Waters of Kansas State Agricultural College, Prof. James MacKaye of Harvard, Prof. V. Karanetoff of Cornell, Prof. John Bates Clark of Columbia, Dr. Stanton Coit of England, Professors Wm. E. Bohn, R. M. Wenley, Edmund Wild, J. E. Kemmeyer, W. A. McKeever, J. D. Walters and others.

The women's colleges of the East were systematically visited by Miss Mary P. Sanford and Miss Helen Phelps Stokes during the past season—Barnard, Sage, Adelphi, Radcliffe, Bryn Mawr and Pembroke being among those whose student bodies were addressed.

Tens of thousands of leaflets on study courses, book lists, list of prominent Socialists, etc., were distributed during the season.

The first annual convention of the society, held on January 14 and 15 in New York City, which was attended by delegates from a large number of colleges, was one of the features of the year's work. Geo. R. Kirkpatrick was organizer for the society during the year.

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If so, write to The Findlay Call Publishing Company, the only Socialist co-operative publishing house in the world. We are now publishing thirty Socialist papers for towns in Indiana, Ohio, West Virginia, Pennsylvania and Illinois, and soon will have representatives in New York, Kentucky, Michigan and Illinois, serving them from the Findlay circuit. Later, new circuits will be established to serve two hundred and fifty mile zone districts. We have a plan by which you can establish a paper without any cost to your local whatsoever. For full particulars see National Bulletin of July, or write to us.

We need a couple more field representatives to whom good remuneration will be paid. Any one wanting the job should write to our manager.

THE FINDLAY CALL PUBLISHING CO.
W. Harry Spears, Manager and Editor.

Stricken Dead on Invitation

New York, Oct. 1.—Socialist candidates for Governor in three states were the speakers at a mass meeting of their followers held in Union Square tonight. They are Charles Edward Russell, the candidate in this state; Wilson B. Killingbeck, Socialist candidate for Governor of New Jersey, and Robert Hunter, the nominee in Connecticut.

During his address Mr. Killingbeck related this strange incident:

"As I finished speaking in Providence, R. I., last Wednesday evening," he said, "a preacher in the crowd got up and denounced my speech, saying he would preach a sermon against Socialism; that its doctrines are ruinous and teach immorality. A man in the audience shouted, 'You are a liar.' The preacher said he was not lying and, holding his hand aloft, said: 'If I am telling an untruth, I hope the Almighty will strike me dead where I stand.' He had no sooner uttered these words than he fell dead there on the square."

"That is no joke; it occurred last Wednesday night. The preacher's name was Rev. George Vaughan, and the occurrence took place in Hoyle Square, Providence."—The Chicago Daily News.

SIXTY THOUSAND WILSON SPECIALS SOLD and still the orders come. Have you got yours?

